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Editorial Department



Personality Can Be Seen and Known; Individuality Only by the Eye of the Soul.

H. C. HODGES.

We may compare the relationship between the personality and the individuality, to the tree and its leaves. When the sap or vital principle is withdrawn from the leaves they fade and fall to earth. They are gone, as we would say; will they return?

We know that cannot be, but we know that the tree will in season reclothe itself with other leaves, and once more feed and inform them with the sap stored within the vital principle that comes from the one life, the spirit that animates all nature. Thus the personality becomes the garb of the individuality which gradually modified by experience disappears altogether as the character develops and finds expression.

Now many, especially materialists, mistake the personality with its desires, passions, etc., for the real man, when in truth it is only the outer expression, just as the clothes of the actor are appropriate to the part he plays.

The personality can be seen and known, but the individuality can only be perceived by the eye of the soul. Thus it is only natural that mankind are often deluded by appearances, and are consequently inclined to make the personality the sole object of life, working alone for personal interests, worldly success, comfort and enjoyment as they naturally feel that when the body dies, all is over.

This is the material view, and even many of our religionists, who piously declare that the spirit returns to the God who gave it, do not realize that this is Consciousness, though they may intellectually assent to it.

Few really grasp the true relation between the higher and the lower self, the

physical self or sheath of the spirit, being the instrument which the soul uses for gathering experience in the various expressions of life.

On retiring from this earth sphere of action, the personality hands on to the real man the experience gained by its contact with matter or the total results of the past expression. In this manner faculty after faculty is evolved, virtue after virtue unfolded, power after power is gained by the soul. For a long time its progress is necessarily slow because it is young and dare not yet realize the purpose of manifestation and evolution. It is not ready or willing to obey and co-operate with the law and thus little experience worth hoarding up is secured.

Though the personality lives for itself alone, lost in the gratification of the senses, forgetful of its lord and the purpose for which it was incarnated, we know the soul is immortal, and its future is the future of a thing whose growth and splendor have no limitation. It is a growing entity feeding on the earthly experience gathered through its vehicle of expression.

A true realization of personality and individuality would be the understanding that the personality is the agent, not the master. This does not mean that the physical body is to be neglected, that fasting or asceticism is to be practiced, or in fact any part of the nature killed. Every force we have is ours by divine right to use legitimately, controlling and transmitting, not destroying.

Asceticism as well as profligacy is to be avoided; the middle path is the path of safety. How does a good workman treat his tools? He keeps them clean and protected; otherwise they would be useless for service, and just so must the body be kept pure, clean and healthy if the work for which it is intended is to be accomplished.

Every one, each in his own respective

place, has to work out his own salvation by means of this very personality, for the human has to eventually become divine.—*Science and Key of Life.*



The understood is but a small domain of our knowing, and the apprehended is greater than the comprehended. It is said that we do not know God. True, we do not know all about Him; but we know something about Him. And we do not know all about one another, but we know something about one another.

The understanding is the vestibule of the mind. Uncover thy head, and enter the temple of the soul; behold the power, the beauty, and the love. If we had nothing but understanding how little should we know or think or feel.

HORATIO STEBBINS.

All true work is sacred. In all true work, were it but true hand work, there is something of divineness. Labor, wide as the earth, has its summit in Heaven. To sit as a passive bucket and be pumped into, can be exhilarating to no creature, how eloquent soever be the flood of utterance that is descending.—*Carlyle.*



To go about moping, depressed, blue, out of spirits in general, is to exist, but not to live. It is the condition of a mollusk, and unworthy a human being. Worry is a state of spiritual corrosion. A trouble can either be remedied, or it cannot. If it can be then set about it; if it cannot be, dismiss it from your consciousness or bear it so bravely that it may become transfigured to a blessing.—*Lillian Whiting.*

From Matter to Divinity.

WALTER DEVÖE.

All beliefs are being tested in the crucible of modern criticism and many of the false concepts are being consumed. But where materialism abounds criticism would destroy even the holy things of the temple of Truth, if at such critical times as this in the development of ideal souls were not raised up, adapted to the perception of the inner verities of the soul life and inspired by the Spirit of Truth to reveal what are the vital and unchangeable facts of spiritual and celestial law; so that criticism can do no more than destroy the false interpretations given by ignorance. In every age the forms of truth that are vital are restored to power and all false imaginations must fade away.

Modern criticism has shown that the ancient Hebrew ideas of a vengeful personal being were of barbarian origin, and it has turned the searchlight onto biblical texts and revealed that there is no basis for the doctrine of eternal damnation and hell fire; but when an exponent of the religion of the future tells us that there will be no

faith in angels or immortal spirits, and no worship of glorified beings, we see that an imagination steeped in materialism cannot construct for us a religion which shall satisfy us with the revelation of the actual realities of the personal realms of immortal existence. How can such an imagination, untouched by the vision of the glories of intellectual and moral realms of life, construct a religion great enough to embrace all the facts of these states of forever expanding souls?

The materialist would teach us that the universe is inhabited by a blind force; the idealist would expand this idea and make the universal Being a glorified machine. They both say that there is no anthropomorphic God, no Divine Being in the likeness of man, and yet their concept of universal force as God, is a thing immeasurably inferior to man. "One human soul with its resplendent energies and powers is immeasurably more wonderful, immeasurably more divine than all the blind automobolic forces in the universe," says the

Rev. John Thomas.

Both materialist and idealist have seen no farther than the universal material or mental forces, which are but the stages whereon the evolved and developed individualizations of soul intelligence act the grand drama of immortal existence, thereby growing to self-conscious realization of Divinity. The stage and its scenery are useless without the actors. When man comes on to the stage of life, then all things ultimate in him and he gives a divine meaning to all his environment. Even should the materialist imagine that the evolution of man was but incidental in the evolution of infinite intelligence, yet even so, once man evolves an immortal self-conscious individuality, he will find or create a realm in which to exercise his immortal faculties and ultimately develop a kingdom of Gods.

Let the imagination once conceive of a realm of evolving souls grown wise from watching the processes of human and universal evolution and it leaps quickly to the idea of orderly government among such souls, with so beneficent an object as the overseeing and inspiring of souls still incarnate, and the education of those in the lower grades of spiritual evolution. Mercy, wisdom and sympathy become crowning and venerated qualities in the supreme souls in such a mighty organization and were there no God of Love such an evolution of souls in the course of aeons would provide a substitute which would be a veritable Divine Providence overshadowing and directing human destiny from the high altitude of a wisdom as old and great as souls. All the beautiful ideas of realms of immortal experience and of ennobled souls shining with wisdom and moral perfections are perfectly consistent with the knowledge of the universal evolution which has produced the wealth of complex and intelligent forms of this visible world; and sacred writers have caught glimpses of "mansions sublime in realms divine" and refreshed myriads of souls in the toilsome upward way by revealing the invisible verities of the kingdoms of joy.

But greater than heart or mind can conceive is the celestial truth. Around and above and within this realm of force which

is the universal God of the materialist, shines the universal Intelligence of the idealist, and across these material and spiritual stages march in majesty innumerable souls whose endowment of moral beauty and self-conscious will points still deeper to a sublime realm of Divinity from whence this individualized glory was derived. And thus, by successive stages of thought, we come to the conception of Elohim, the divine Goodness, Wisdom and Love that reigns above and in all states of life as the directing Father and the comforting Mother of the whole.

* * *

The Poison of Fear.

By DR. FRANK CRANE.

Fear is a more costly luxury than courage. "He who trusts every one," says an old saw, "will be bitten; but he who distrusts every one will be devoured."

Fear is the first, as it is last, enemy of the soul. There is no moral lesson a mother ought to teach her child which comes before the lesson: Not to be afraid.

It is commonly supposed that fear is the cure of crime; that thieves and robbers and cut-throats are held in check by the shadow of the prison and gallows. Exactly the contrary is true. It is fear that makes criminals.

It is a matter of history and statistics that in proportion as capital punishment, torture and cruel penalties are abolished crimes decrease.

Guillotines, jails and prison colonies have produced more law-breakers than they have ever healed.

It is time we stepped out of the darkness of ignorant medievalism into the light of intelligent psychology. And the psychological truth is that fear, anywhere and any time, is a toxic, destructive emotion, invariably producing moral lesion.

No hand that trembled with fear ever did any true and good work. No brain cramped by fear could ever see the truth. No soul except the soul unafraid could ever be genuinely good.

Goodness, when you boil it down and

find its essence, is courage. And vice, when you get to the bottom of it, is cowardice.

It is fear that makes the ruler a tyrant and the subject a traitor. It is fear that robs a country of its liberties and takes away its prosperity.

It is fear that has flooded Christianity with paganism, cursed it with intolerance, disgraced it with persecution and rotted it with morbidity.

There is no religion of any value to enoble life that is not pure bravery. Pure religion and undefiled is utter fearlessness toward men, toward destiny, and toward the Unknown.

It is commonly taught that it is the fear of fire and wounds and poisons that keeps us healthy, and the fear of the wrath to come that keeps us moral. But our attitude towards fire and knives and strychnine is that of prudence, not fear; there is a difference. In fact, when we come to know the truth about these things we use them and enjoy them; sit by the fire, whittle with a knife and take strychnine pills as a tonic.

Knowledge casts out fear. Fear is an expensive luxury.

So as we come to know the truth about the spiritual laws of ourselves and the universe we cease dreading them and begin to use them and enjoy them.

And to get any intelligent use and enjoyment out of the unknown, whether God or the life beyond or spirits, we must approach them boldly.

Think of the awful cost of fear! It is mutual fear that makes nations keep up their vast armies, intolerable burden of money and blood! It is fear that feeds all ancient frauds and superstitions that darken yet so many minds. It is fear that disrupts the families love created, makes children unhappy and separates man and wife. It is fear that causes graft and sordid politics. Fear belittles presidents and senators.

It is distrust of the cosmic almightiness of goodness that makes any man do wrong.

Fear is the seed of all human morbidities. It is the fear of greatness that keeps souls away from goodness.—*Detroit News Tribune*.

Our Own.

MADAME DU BOIS,

There is great excitement down at Sanderson's house. Friends from the city are coming to spend the week-end, and great preparations are going on. The house looks like a wreck; there is not a comfortable place for a man to rest. The girls are busy planning menus; the air hums with orders and counter-orders. The general maid is beginning to feel the strain two days before the guests are to arrive.

The young brothers of the family come home from work and want to know what it is all about; they never get any such attention; they can take any old thing that happens to be in the house.

Poor Sanderson wonders why they don't have such good things to eat when he comes home every night! He wonders to himself if it costs any more to "French fry" potatoes and broil a steak than it does to fry

the steak over done in a frying-pan and "warm up" potatoes any old way, and "the same thing over, over and over again." It does not. It is only a little more trouble to make things attractive and tasty for our own every day. It is so unusual to do it in many homes, that the advent of "company" really means hard work; and the result is such that our own dear ones see and feel the awful contrast.

Do we not love our own more than the chance guest? Why not try as hard to please husband, brother, son or father? Surely the man who provides the living should get as much good of it as our visitors. The trouble is that we take our own for granted.

The writer knows of a man who is only home to his meals on Sundays. On that day his wife and three grown daughters go to church, leaving him to get his own dinner. They think they are doing their Christian duty. How easy it would be for

them to take turns staying at home, and getting the husband and father a good, satisfying, attractive dinner. That is where their Christianity would come in handy! He has expressed himself very freely about it and wished the old church would burn down. I never heard any one blame him.

The fact is that our own are worth more than all the strangers or friends in the world to us. *They* are the ones who stand by us, and stand up for us, and bear with us; while strangers, even those who have eaten at our table and slept under our roof, will shrug their shoulders, draw down the corners of their mouths, wink, and desert us at the least hint of trouble.

This does not mean selfishness or narrowness. When we have done what we can for our own, we will have time enough and facilities enough to branch out after other things: friends, charity, hospitality. "The light that shines the farthest, shines the brightest nearest home."

Doing for our own teaches us how, and broadens and deepens our love for others. Not such love as the following incident portrays:

After reading the Thanksgiving charity column, last fall, the writer laid aside the paper and murmured, "For the love of God is broader than the measure of Man's mind," and a member of the family answered, in a tone of bitterness, "Lucky." The paper gave up a column to the charity committee of a nearby city, telling how well organized they were; so that *no family could possibly receive more than one donation!* There was less duplication of gifts every year!

Dear, dear! What a pity it would be if families with six or eight little children should receive two turkeys "and fixin's" instead of one! Enough for two meals instead of one! And people haggle over how little they can give, and still have the name of being "charitably inclined." Many times the real love that goes with the individual donation is killed by the committees that dispense it, and make of it the coldest kind of charity.

Two little boys were heard sobbing on the street, in front of their home, after dark. A neighbor listened until she could not stand it any longer, and went out and

asked them what was the matter. They said they "wanted to go in the house, it was cold and dark out there, but their mother wouldn't let them because she was having a card party." She had locked them out. Poor babes—four and six years old!

A child of well-to-do parents is taken to a home, calling. Upon noting the expressions of love between the hostess and her little boy, the child began to sob as though his little heart would break. Upon being questioned, he cried: "I wish I had a *real* mamma, too." They could not convince him that he had. It takes a child to discover a sham.

Now, man dear, don't smile in that superior way and feel that you, alone, are "it." *Your* own must be considered, too. You may be a hero to be worshiped; but your wife may be a heroine in disguise. Did you ever think of it? Well, that may not be your fault. If you are away all day you do not see the daily toil and sacrifice to keep the family clean, well fed and wholesome. You may know many a home where the wife and mother does not appear to care for her own as much as she does for dress and bridge whist; but suppose you let the reform begin with you.

It is right to go the whole length and breadth of hospitality; to do all we can for the stranger within and without our gates; and at the request of a mile "go with him twain"; but let us do as much for our own while we are "in the way."

We are indebted to Mrs. Sangster for the following poem:

If I had known in the morning
How wearily all the day

The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,

Nor given you needless pain;
But we vex "our own"

With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,

Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning

That never come at night,
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lips with the curve impatient,
Ah! brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn.

You have not fulfilled every duty unless
you have fulfilled that of being pleasant.—
Charles Buxton.



The Summons.

BY ALLEN ROSENKRANS.

Away to the life in sun and air,
Under the roof of blue,
Where the pulsing spirit throbs everywhere
And blossoms in glory to view.

Let others dwell in the high, hot wall
That robs the soul of its sky;
To me the world and the woodland call,
To their fond embrace I hie.

The Discovery of God.

BY GEO. W. CAREY.

The fifth verse of the last chapter of the book of Job reads as follows:

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

The wonderful writings and scientific statements found in the Bible, that book of all books, were recorded at dates covering thousands of years by men and women who never heard of each other. Some of these teachers lived away back in the age when the solar system was swinging through the zodiacal sign, Taurus; when Phallic worship prevailed; when the number six was understood as sex, and the creative or formative principle operating through the sex functions was worshipped as the very Holy of Holies. Other teachers who contributed to the knowledge of life and its operations contained in the Bible, lived in the age of Aries, a fire sign, when fire and sun were worshipped as the very essence of GOD, and as heat, the cause of the phenomenon called fire, cannot be seen, it was a reasonable thing to say that "no one can see GOD and live." So then, it depends upon the point of view one has of GOD, or the spirit of things, whether he says, no one can see GOD and live or say, "Now mine eye seeth thee."

I think the writer of the book named Job must have lived more than eight thousand

years ago, even before the Taurian age—symbolized by the Winged Bull of Nineveh—which was the Gemini age, the age of perception and expression, being an air age. Let it be understood that an age in this connection means 2200 years, the period for the sun to pass across one of the signs of the zodiac.

In an air age souls awaken to their divine heritage, and realize their Godhood. The writer of Job lived in the Gemini or air age and could see God and live. Our solar system has entered the sign, Aquarius, another air sign, and the spiritualized elements so act upon our brain-cells that we are able to understand the teachers of a past air age and also see GOD and live.

Carlyle, the prince of literary critics, said: "the book of Job is the most wonderful and beautiful literary production ever given to the world." Certainly the scientific truths of astrology and alchemy and of the soul's operation in flesh, as set forth in that book are without a parallel. The letters J.O.B., have an occult, scientific meaning; I and J are the same IOB means the same as JOB. I means the eternal I. All the Hebrew letters were formed from I. O means the universe without beginning or end, and B means Beth, a body, house, church or temple. Therefore, GOD or all may be discovered, or seen in JOB

or IOB. The word, Job, has no reference to a person. The name or letters of the word, symbolize principle, the same as wisdom, knowledge, intelligence or Christ or Buddah. We symbolize the principles of our government in personalities and picture them in the form of a man or woman, namely, Uncle Sam, or Columbia. But we do more than that; we put words in their mouths and make them utter speech. And shall we ignore these facts when dealing with the record of past ages? One record plainly states that Jesus spake only in parables.

But let us consider more closely the subject of the text—the discovery of GOD. The numerical value of GOD according to the Kabala, is nine—the all of mathematics—no person is alluded to. If the statement “I and the Father are one,” is true, the I must be the Father manifested or expressed. As it is not possible to conceive of the Father except through expression, we must conclude that manifestation in some form of so-called matter is eternal—the great necessity and has therefore always been.

It is quite reasonable to think that some oxygen and hydrogen has eternally existed in gaseous form, some in the combination that causes water and some in the more concrete or concentrated form known as ice. Then upon the postulate that Spirit and matter—that is, bodily or material expression—are one, it follows logically that matter including the physical body or temple of man, is as necessary to the Father-Mother principle while held in a given rate of activity or expression as this life essence is necessary to matter, or the physical structure of man. I see oxygen and hydrogen when I look at the manifestation we call ice. When I see water, I know just how oxygen and hydrogen appear when united. So when I look at any form of so-called matter I know exactly how GOD appears at that particular time and place. I do not see the effect or works of GOD, but I see GOD and just as much of GOD, face to face, as I am capable of seeing or recognizing at a certain time.

Step by step the scientific investigator is being led to the threshold of the awful, absolute TRUTH, that all matter, or sub-

stance, or energy or force—call it what you may—is not only intelligent, but is PURE INTELLIGENCE itself. Atoms, molecules, electrons, are but expressions or rates of motion of pure Mind, Thought, or Intelligence that man has personified and called GOD.

Ice is not permeated with water, or controlled by water. Ice IS water—matter is not controlled by mind, mind and matter are one. A high vibration of mind does control, to a certain extent, a lower vibration of mind, as water may carry a lump of ice here or there, water being a more positive rate of activity of the same thing.

The particles, so-called, of matter KNOW WHAT to DO. The atoms that compose a leaf know when to cohere and materialize a leaf, and they know how and when to disintegrate and dematerialize: “Thou shalt have no OTHER gods.”

I hold in my hand that particular form of the one thing called a ROSE. Material thought says it is made by GOD, or that GOD is in the rose or back of it, or that GOD caused or created it, but when Spirit asks where is the GOD that created the rose, where has He betaken Himself, material belief is silent. But hold a moment! I have here a bud, a half formed rose. If GOD makes a rose, he must continue the work to completion. Ah, speak softly! Look closely! The rose is NOW BEING made and you say GOD is making it. Yes, you said GOD made this full-blown rose. Well, then, He is surely NOW at work on the half-blown rose. Bring on your spectroscope, your microscope! Quick now, you chemist! Bring on your test tubes, your acids and alkalis! Analyze, illuminate and magnify! Now we shall discover GOD. He is here at work before our eyes. What do you see, chemist? What do you see, scientist? Ah! I know what you see. My experience in the realm of matter and of Spirit tell me what you see. O thou stupendous sex force—sex—days of creation, thou Father-Mother Yahveh, thou divine male and female, thou eternal positive and negative dynamic! We now behold thee operating. Out from the chemicalizing mass of God's creative compounds, out of the quivering, vibrating substance slowly comes forth the rose. But are

you sure it is a rose? Hold a moment. What is a rose? Of what material is it formed? Ah, the chemist speaks! He of the crucibles and test tubes and acids! Hear the chemist! He says, "The rose is made from the universal substance," or is the universal substance in a certain rate of activity. Thanks. Blessed be the chemist. Universal—one verse—one substance—no other substance—GOD is substance—GOD is all—GOD is the rose, or the smile we call a rose.

"Acids and alkali's acting,

Proceeding and acting again,
Operating, transmuting, fomenting,
In throes and spasms of pain—
Uniting, reacting, atoning.

Like souls 'passing under the rod'—
Some people call it Chemistry,
And others call it GOD."

Job did not say, "I see the thoughts of GOD," nor did he say, "I can fathom the mind of GOD." The plan cannot be seen but that which is planned—a planet—can be seen. One may see the substance of GOD without understanding the mind of GOD.

Let us hear Emerson on this stupendous, glorious theme. Emerson the musician of the soul. He who came and touched a chord of the human Harp, so long unused that e'er its tones came forth to thrill the heart, the Harper had departed on his way. And even now we must tiptoe and hold back the breath to catch even faint echoes from that smitten chord that shall forevermore vibrate with the music of the stars. Emerson said:

"The great Idea baffles wit,

Language falters under it;

It leaves the learned in the lurch—

Nor art, nor power, nor toil can find
The measure of the Eternal Mind,
Nor hymn, nor prayer, nor church."

O thou ever-present Divine Mind and Substance! We now fully realize our oneness with thee and bathe and revel in thy glory. The mighty Angel of Reality has torn the veil of illusion and we see the celestial City of Truth with wide open gates and the white light of eternal Love forever upon its streets.

Oh soul, in the shadow of sickness and trial, "take up thy bed and walk; thy sins be forgiven thee."

The Superior Class.

By ELBERT HUBBARD.

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The use of power to form a self-appointed superior class is the one thing that has made calamity of so long life.

This superior class has ever been a menace, and always a curse to itself, at least. Its distinguishing feature is to exclude. It is ossified selfishness, or caste, as opposed to enlightened self-interest.

It has its rise usually in humility, often coming in the name of liberty, and by bestowing a benefit gets a grip on things; then its second generation consumes largely and ceases to produce.

The country that has the largest army and the greatest number of preachers, doctors and lawyers is nearest death.

The superior class is a burden. No nation ever survived it long, none ever can.

This volunteer superior class has always

thought that good is to be gained by side-stepping labor, by wearing costly and peculiar clothing, by being carried in a palanquin, by being waited on by servants, by eating and drinking at midnight, by attaining a culture that is beyond the reach of most through owning things that only a few can enjoy—these are the ambitions of the self-appointed class.

Most of the colleges and universities of Christendom have withered mankind by inculcating the idea that to belong to the superior class was a very desirable thing. Every college professor until yesterday urged us to attach ourselves to the superior class by hook or crook—mostly crook. All who do not belong want to belong, and look forward to the day when they may. The example infects, then pollutes and poisons.

The superior class lives by its wits or on the surplus earned by slaves or men who are dead. You are dead yourself when you live on the labor of dead men—you are so

near drowning that you clutch society and pull it under with you.

To exclude is to be excluded. When the superior class shuts out the poor and so-called ignorant, it is deprived of all the spiritual benefit the lowly have to give. Caste is a Chinese wall that shuts people in as well as out. If you can make people kind, not merely respectable, the problem of the ages will be solved.

This bogus legal tender of gentility, which is the chief asset of the superior class, can never be done away with through violence and revolution. This has been tried again and again. Revolution is a surgical operation that ever leaves the roots of the cancer untouched.

The remedy is a new method of education which will teach men to be, not seem—that will give pupils diplomas on what they can do, not on what they can memorize.

At a guess, I will say that the millennium will come in this way: First—Men will decline to affiliate with a social club that offers a reward for blind credulity.

Second—Men will refuse to enlist as soldiers for any other reason than to protect from an immediate invasion threatening their homes.

Third—Parents will refuse to send their children to any school, college, or university where the curriculum does not provide that at least one-half of the school day shall be spent in productive work.

Moderation and Toleration.

By DAISY L. FRIEDMAN.

"Let your moderation be known unto all men," is Paul's message unto his followers and is just as essential in the today as in the yesterday. The definition of moderation is, "keeping a due mean between extremes," that is, that control is exercised over our desires so as to manifest them in the right time and place.

The need of moderation is clearly discerned if we wish to do our part and serve our purpose in the Divine Plan; for, unless moderation is exercised, order will not prevail. Back of order is law. There is reason for every law and reason in every law; and reason why every law should become a law unto us.

Every effect has its cause or every effect is produced by complying or not complying with the Divine Laws emanating from Divine Mind.

In every expenditure of Energy, broadly stated as Nature, there is a unity of action; a cause producing an effect; a law back of every manifestation which is an evidence of a Master Mind, a Perfect Plan with Perfect Laws to be executed. There is no

haphazard, impulsive action, but quietly controlled activity, gradually evolving and fulfilling its purpose in the Divine Plan, in that which we call Nature. Moderation is exercised in every phase of life, both animate and inanimate. Rocks have a growth, a cycle, a purpose, as will be clearly shown through a study of geology. The rock or stone which we now see grew through the action of certain laws, from a grain of soil to a gigantic structure, not all at once but through a succession of ages.

Growth in any form whether organic or inorganic is a process of gradual evolutionary stages. There is no hurrying, no part trying to be other than it was intended, but each cell in every organism carrying out its message in peace and in conformity with its surroundings.

It is only man with his inordinate desires that throws himself out of harmony with the Divine Plan. There is a bountiful supply in the Divine Plan, of all that man needs. Man has severed himself from receiving all he needs peacefully and freely through his acting upon the basis that every desire or want is a need; through thinking, unless every want is fulfilled that his life is not complete. Every

need is a desire, *but every desire is not a need*. To know, out of the many, many desires, the desires which are the needs for our development and growth is essential, in order to be restored to that which is so graciously prepared for us through the loving care of the Father for his offspring, which each soul is.

The evidence that Divine Love and Justice exists, is proven through complying with the Laws, by which we are readily restored to our rightful place. It is within the province of every individual, rich or poor, learned or unlearned to consciously feel his part in the Divine Plan, and to consciously feel his union with this Divine Plan by properly utilizing the gift of thinking. Through properly utilizing this gift, we are doing our part to conform with the Divine Laws and we are therefore restored to our rightful place.

Back of every act is a desire. Back of every desire is a thought. The beginning of any desire is first in the thought of liking or not liking. Continued thoughts of the same character form a desire. Thought is energy. Thoughts attract thoughts of the same character. The momentum gained from continued thinking along the same line finds an outlet through the cells of the body. As we think, so the cell responds. In that sense we make or mar our body; for the body is made up of cells and there is no growth without cell-life.

The important factor to each individual desiring to fulfill his purpose, that is, to manifest the Perfection with which he is endowed, is to understand how to utilize the gift of thinking so as to exercise moderation in all things. *Without moderation there is no toleration. Without toleration there is no love.*

If each individual can not control his desires, he can not be considerate of others, for he is too wrapped up in self. To be considerate of others requires tolerance of their mode of thinking, acting and living. Unless moderation in all things is exercised we cannot become calm, peaceful and trustful, and unless we do become calm, peaceful and trustful, we cannot think the *right thoughts*.

If we are a victim of inordinate desires,

we are in turmoil or we have removed ourselves from being a part of the One, Perfect Whole. There is a time and place for every act. We are responsible for every act; since we are given the free will to choose what course we will follow; whether we are the slaves of our desires or whether we are using moderation by properly utilizing the power of thought. Every annoyance or perplexity is a lesson to show us wherein we failed to *think* rightly. Sickness, poverty, or a disagreeable home is the result of wrong thinking or applying our energies wrongly. There is within each of us a Helper, whose duty is to give us the thoughts which are needful to think for the time and for the surroundings.

The part that we as individuals play, is to realize, since we have tried from the impressions which we received from our surroundings through the avenue of the senses and have failed to live free from inharmonies in any form, and have failed, therefore, to do justice to ourselves and our fellowmen, that there must be a better way than the one which we chose, in order to fulfill our purpose in the Divine Plan. It is not the will of the Father that each soul does not live so as to be free from sickness or unhappiness. It is our failure to live so as to know and apply the Divine Laws which will harmonize us with every form of life and which will cause us to manifest the Perfection with which we are endowed.

Each individual has within him the Source from which emanates *right thinking*. Through right thinking comes right living, which is freedom from sickness, poverty, or any inharmony. Through right thinking, we are doing only that which is justice to all; through right thinking, we are learning to lose the personal view in the impersonal; through right thinking, which brings *moderation* and *toleration*, we are freed from the criticizing, sensitive, suspicious attitude to the attitude of perfect trust, in that we are understanding fully why conditions are as they are, and are fully understanding that from every inharmony, the Divine Plan is slowly evolving.

Through right thinking, moderation is

exercised over our likes and dislikes, our joys and sorrows.

Then, right thinking is the key to a life of joyousness, of unending peace,—a peace which unconsciously brings peace to those around us,—the peace and order and harmony that pervades all Nature.

* * *

Clinging But Climbing.

By ALLEN ROSENKRANS.

O morning glories, modest, sweet and fair,
With heart unclosed to greet the matin air;
Clinging, but ever climbing to the blue,
I ponder on the lesson taught so well by you.

That, though Life's tendrils clasp the things
of Time,

'Tis best to use that soul may higher climb;
And ever-blossoming in deeds of love and truth,

Attain at last to bloom in endless youth.
Penfield, Pa.

* * *

How to Save the Children.

By MRS. WOODALLEN CHAPMAN.

Once more the question comes before us, "What can be done to save our children from these fearful dangers?"

In answer to this question come those who say, "Let the teacher in the public schools give the children whatever instruction they need."

There is much that might be said upon this proposition. The teachers of the present day are not themselves prepared to give such teaching; there is much danger that the children may be led to talk these things over still more among themselves, if they hear them discussed in public, so to speak. But aside from these and the many other considerations that might be adduced, the convincing fact is that this, also, in many instances, would be too late.

It is not alone in the public school that these dangers threaten our children. Just the other day I received a letter from a woman living in one of the best cities in one of the best states in our country, telling me that some of the mothers had just discovered that their little children in the *kindergarten* were being initiated into habits which would wreck them physically and

morally if they were allowed to continue in them.

The great question, then, is, What can we do?

From what has been given of the condition that exists in the public schools, from what mothers of even younger children have learned, it is easy to understand how dangerous a thing it is to let your child go out into the world unprotected. But what protection can you give him? What safeguard can you throw around him that will go with him when he leaves the four walls of home?

I know of no greater protection for a child than that of keeping his confidence. If your little boy and girl feel that they may come to you with every thought that is presented to them, you are thus enabled to know just what forces are being brought to bear upon their unfolding characters. When they come to you with a bad word or story, if you are wise, you will not, as some mothers do, say to them in indignation: "Don't ever let me hear such a word from you again," or "Don't ever speak to me again upon this subject." Instead, you will draw from them all they have heard or seen; and then you will proceed to take the poison from the wound by speaking the true meaning that lies back of all this falsehood, and by your own beautiful, uplifting words erase from their thought the wrong impression that has been made there. Thus they will come to you again and again, and you may always protect them from the poison which might otherwise permeate their whole thought-life if allowed to remain in their system. The time will come, under such wise treatment, when they will refuse to listen to these words from their playmates; and you will find you have been able to build up a secure armor which they can take with them wherever they go.—*Extract from "The Moral Problem of the Children."*

* * *

Early to School in France.

(From the American Educational Review.)

The children of France are often on their way to school a little after seven o'clock in the morning, and quite as often have not concluded their lessons earlier than nine

o'clock in the evening. Young men in the higher classes frequently have appointments with their tutors at five o'clock in the morning in summertime.

* * *

Veneration.

This faculty (Veneration) produces the worshipping instinct. What object man worships depends partly upon the evolution of man, partly upon his education, and principally upon his other faculties. He may worship the sun (heliolatry), he may worship fire (pyrolatry), he may worship saints (Saint-worship), he may worship snakes (ephiology), he may worship some bible, such as the Koran, or the Vedas, or the Jewish Bible (Bibliolatry), he may worship the church (ecclesiolatry), he may worship God or some god (divine worship), he may worship idols (idolatry), or he may worship money or nobility, etc."

The words of Ella Wheeler Wilcox are a fitting conclusion:

"So many gods, so many creeds,
So many paths that wind and wind.
While just the art of being kind
Is all the sad world needs."

—*Phrenological Era*.

* * *

Benefits of Laughter.

There is probably not the remotest corner of the minute blood-vessels of the body that does not feel some wavelet from the great convulsion produced by hearty laughter shaking the central man. And thus it is that a good laugh lengthens a man's life by conveying a distinct and additional stimulus to the vital forces. The "Family Doctor" suggests that the time may come when physicians will prescribe to a torpid patient "so many peals of laughter, to be undergone at such and such a time," just as they now do a pill, or an electric or galvanic shock.—*Health Record*.

* * *

The Life of Love.

The life of Love is ever near,
Through warm, sweet skies he doth appear;
All clothed in garments pink and gold
That little life is brave and bold!

Bold with a heart that's true and tried,
He'll travel daily by thy side;
And with his loving fingers trace
His own fair pattern o'er thy face.

For close to him thou'lt surely be,
And Life with Love must e'er agree—
To travel down the gladsome years,
To cheer and bless and wipe all tears!

—*Mary Brewerton de Witt*.

* * *

Romance.

Bare rock and noonday sun
And sordid landscape round,
The busy common day,
And daylight hue and sound.

Shadows of even tide,
Soft purple even light,
Glamor o'er common things—
The star of Love and Night.

VERNE DEWITT ROWELL.

* * *

Bereaved.

BY GEORGE W. PRIEST.

Oh! where is my love, Little Laughter?
She wandered away in the night
From the Here into the Hereafter,
Escaping away from my sight.
And she was so gay and bright,
Abounding with joy and delight;
Oh! where is my love, Little Laughter,
Who wandered away in the night?

They say she is dead, but why tell me?
Can I credit my senses aright?
Can reason or logic compel me,
Or even that witness, my sight?
It must be a changeling, a stranger,
That lieth so still and white.
Oh! my love, art thou lost 'mid the danger,
And perils of the cold and the night?

I am haunted by smiles and by laughter,
Fond memories follow still;
Her feet seem to toddle after—
I hear them with a thrill.
Maybe when the veil is riven
That hides her from my sight,
I shall find her at last in heaven,
Who wandered away in the night.

Let there be many windows to your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant
rays
That shine from countless sources. Tear
away
The blinds of superstition; let the light
Pour through fair windows broad as truth
itself.
As high as God.

—Ella Wheeler Wilcox.



Photos of Thoughts.

Much interest has been aroused here by the announcement of the well-known scientific investigator, Commander Darget, of the success of experiments in photographing human thought.

Commander Darget, who has devoted a long time to the study of hypnotism and kindred subjects, stated yesterday to the Academy of Science that after many trials

he had succeeded in obtaining photographic impressions of thoughts of concrete objects. He produced as evidence two photographs, one showing a walking-stick and the other a bottle, in each case the image being perfectly distinct.

In explanation of his achievement, Commander Darget gave the following account of the process:

After staring a long time on the object to be photographed in a strong red light, concentrating all his attention on it, he fixed his gaze with all the will power at his command on a photographic plate that had previously been immersed in a weak developer in a dark room. At the end of a quarter of an hour the image of the object appeared on the negative.

According to the commander's theory, these astonishing results are due to certain obscure light rays, which he calls "V" rays.—*Paris Correspondence, New York Times.*

The Joy of Living.

MARGARET DYKE MALLORY.

Grant's Pass, Oregon.

Oh, joy! Oh, life incomparable!
Oh, the joy of living!
And, oh! The joy of giving,
Giving from the love in thy heart,
The warm, tender love,
With its thoughts burning to embrace thy
brother.

To invade his sad or doubting heart,
To kindle a fire
Which will warm and suffuse his being
In the flame of courage, daring purpose
Showing him the intrepid spirit
Which meets and conquers fate.

That would be life,
That would be living.
A faith,
A love that would not be denied;
A love
That would not fall back like clods
Into the aching void of the heart.
There would be no aching void.

Thy heart would enshrine the Hallowed
Presence,
And thy loving thoughts would attract thy
spiritual kindred,
Each giving and receiving from the flame
of love:
Reflecting that greater love, Brothers in the
Sacrament
Gaining a spiritual power and unmarred
beauty
Until thy kindred would encompass the
earth.



Two Voices.

BY ALLEN ROSENKRANS.

A voice, with accent soft and sweet,
That seems for grace and beauty meet,
Is ever heard, in thrilling tone;
Desire, that calls before her throne.

But other voice, though stern and strong,
Were better heeded, Time along.
For Duty has high right to speak
And holds the prize that mortal seek.



Stellar Science



The planets look most kindly on the birth when,
From his proper house, each views the earth,
For then the auspicious larger blessings shower,
While the malign are shorn of half their power.

Were You Born in the Sign Libra?

H. C. HODGES.

If you were born between Sept. 23d and Oct. 22d, the sun was in the sign Libra.

The native of this sign is popular and generally liked; is sociable, affectionate and romantic; easily makes friends, especially with the opposite sex; has some taste and ability for science and the fine arts. The sun in this sign tends to bring on early marriage or engagement, and there may be trouble connected with either or both events, more especially in the female horoscope.

The native of Libra can be independent if necessary, but is seldom or never overbearing or proud; is kind, sympathetic and likes to awaken brotherly feelings in others and often gives away to others for the sake of peace. The link of affection between the native and his brothers and sisters is strengthened; it is favorable for joining societies, associations, companies, partnerships, and inclines to travel, especially short journeys by land.

There is a tendency toward worshipfulness of the law, great stability of character, not swayed by others' opinions. Under this sign are born many soldiers, commanders and commercial organizers.

While the sun is in one sign the moon passes through all of them, and varies the sun's influence, as may be noted by the following:

The sun in Libra and the moon in Aries gives strong will, self control, psychological power.

Moon in Taurus, quiet, harmonious, persistent, careful; moon in Gemini, restless, high aspirations, good language, mathema-

ticians; moon in Cancer, anxiety for family and home; moon in Leo, natives are governed more by intuition and feeling, need a good education in the practical life; moon in Virgo, intense, active, critical, quite peculiar in nature; moon in Libra gives balance and harmony to the eccentricities of Libra, intellectual and successful in business; moon in Scorpio, ambitious with love of approbation, combative with self control; moon in Sagittarius, natural speculators, in danger of profligate habits through love of excitement, quick to learn; moon in Capricorn gives good business ability, clear ideas and more generally sympathetic; moon in Aquarius makes good teachers, college professors with large approbateness, conventional, power to read character at sight, adapted to public service; moon in Pisces, restless, industrious, given to the acquisition of knowledge, though do not always put it to practical use; periods of despondency, fine linguists. These children should be instructed to appreciate life and its opportunities for happiness.—Copyrighted.



Libra—The Loins.

Sept. 23—Oct. 23.

By DR. GEO. W. CAREY,

1352 So. Grand Ave., Los Angeles, Cal.

This alkaline cell salt is made from bone ash or by neutralizing orthophosphoric acid with carbonate of sodium.

Libra is a Latin word, meaning scales or balance. Sodium, or natrum, phosphate holds the balance between acids and normal fluids of the human body.

Acid is organic and can be chemically split into two or more elements, thus destroying the formula that makes the chemical rate of motion called acid.

A certain amount of acid is necessary, and always present in the blood, nerve, stomach and liver fluids. The apparent excess of acid is nearly always due to a deficiency in the alkaline, Libra, salt.

Acid, in alchemical lore, is represented as Satan (saturn), while sodium phosphate symbols Christ (Venus). An absence of the Christ principle gives license to Satan to run riot in the Holy Temple. The advent of Christ drives the evil out with a whip of thongs. Reference to temple in the figurative language of Bible and New Testament always symbols the human organism. "Know ye not that your bodies are the Temple of the living God?"

Solomon's temple is an allegory of the physical body of man and woman. Soul-of-man's-temple—the house, church, Beth or temple made without sound of "saw or hammer."

Hate, envy, criticism, jealousy, competition, selfishness, war, suicide and murder are largely caused by acid conditions of the blood producing changes by chemical poison and irritation of brain cells the keys upon which Soul plays "Divine Harmonies" or plays "fantastic tricks before high

heaven," according to the arrangement of chemical molecules in the wondrous laboratory of the soul.

Without a proper balance of the Venus salt, the agent of peace and love, man is fit for "treason, stratagem and spoils."

The people of the world never needed the alkaline of Libra salt more than they do at the present time, while wars and rumors of wars strut upon the Stage of Life.

Sun enters Libra Sept. 23d and remains until Oct. 23d.

Governing planet, Venus.

Gems, diamond and opal.

Astral colors are black, crimson and light blue.

Libra is an air sign.

In Bible Alchemy, Libra represents Reuben, the first son of Jacob. Reuben means Vision of the Sun.

In the symbolism of the New Testament, Libra corresponds with the disciple Peter.

Peter is derived from Petra, a stone or mineral.

On thee, Peter (mineral), will I build my church, viz., both, house, body or temple.

Practical Use of Yearly Forecasts.

RICHARD ALEXANDER.

The philosophy of Astrology declares how a natural destiny is assigned to you at the time of birth, that you can develop best in the lines laid down for you, as it were, signified by the position of the Sun and Planets.

The best thing that stands in your power to achieve, is to make the most advantageous use possible of the personal qualities you possess, and accordingly to follow such pursuits only as will call them into play, to strive after the kind of perfection of which you admit and to avoid every other; consequently, to choose the position, occupation and manner of life which are most suitable for your development. You never feel happy in life if compelled to leave unused the power in which you are pre-eminently strong. Even more miserable will

you be in the pursuit of a calling for which your strength is insufficient.

The cause of unhappiness of most individuals is because they are without any true mental culture or knowledge, and consequently have no object interests which would qualify them for intellectual occupations. Yet the majority, you well know, are a thousand times more intent on becoming rich than on acquiring culture, though it is quite certain that what you really are contributes much more to your happiness than what you have. What you have in you is, then, the chief element of your happiness.

One with an empty mind is bored with existence. And so in the end one who is inwardly poor comes to be also poor outwardly. To any one possessed of an ill-

conditioned individuality, all pleasure is like delicate wine in a mouth made bitter with gall. Therefore, in the blessings as well as in the ills of life, less depends upon what befalls you than upon the way in which it is met; that is, upon the kind and degree of your general susceptibility. What you are and have in yourself—in a word, personality, with all it entails, is the only immediate factor in your happiness.

Perhaps in no form of knowledge is personal experience so indispensable as in learning to see that all things are unstable and transitory in this world. There is nothing that, in its own place and for the time it lasts, is not a product of necessity, and therefore capable of being fully justified; and it is this fact that makes the circumstances of every year, every month, even of every day, seem as though they might maintain their right to last to all eternity. But you must know that this can never be the case, and that in a world where all is fleeting, change alone endures.

Hence the use of Astrology as it endeavors to account for the time and quality of changes celestial and worldly events they will produce, attributing them to the various geometrical aspects, constantly formed by the perpetual movements and relative positions of the planets of our solar system, in which great family our earth is a member, and on which you are a unit of energy.

Be a prudent person who is not only undeceived by apparent stability, but is able to anticipate the lines, or phases of life upon which movement or changes will take place; also consider chance. Chance plays so great a part in all human affairs, you will find to ward off a remote danger by present sacrifice, the danger often vanishes under some new and unforeseen development of events; and then the sacrifice, in addition to being a complete loss, brings about such an altered state of things as to be in itself a source of positive danger in the face of this new development. In taking measures of precaution, then, it is well not to look too far ahead, but to reckon with a chance; and often to oppose a courageous front to a danger in the hope that, like many a dark thunder-cloud, it may pass away, without breaking.

At times you may think that present circumstances will last, and that matters will

go on in the future much as they have done in the past. Your mistake arises from the fact you do not understand the causes of the things you see—causes which, unlike the effects they produce, contain in themselves the germ of future changes. In saying that you should anticipate the effects of time, I mean that you should mentally forecast what they are likely to be by planetary indications, but I do not mean that you should practically forestall demanding the immediate performance of promises which time alone can fulfill. Should you make this demand you will find out there is no worse or more exacting usurer than Time; and that, if you compel Time to give you Life events in advance, you will have to pay a rate of interest ruinous to both your health and destiny. Hence it is best to wait for the circumstances which become the fruition of ripened time. It is possible, for instance, to make a tree burst forth into leaf, blossom or even bear fruit within a few days, by the application of unslaked lime and artificial heat; but after that the tree will wither away; likewise by trying to do today what nature intended you to do tomorrow necessitates you jeopardizing your health and future. Therefore the wisdom of the proverb, "There is a time for all things," a time for everything under the Sun—this Astrology makes clear in its forecasts.—*Alexander Almanac.*

* * *

Ideals in Each of the Twelve Zodiacal Signs.

There is an ideal contained in each one of the twelve signs, and which is to be indicated to each and every individual by the solar rays that are expressed in that particular figure of the heavens at physical birth; as for instance, the ideals manifested in the sign Aries are truth and loyalty; of Taurus, stability; of Gemini, harmony; of Cancer, conservation; of Leo, fortitude; of Virgo, discrimination; of Libra, balance; of Scorpio, self-control; of Sagittarius, faithfulness; of Capricorn, service; of Aquarius, justice and compassion; of Pisces, hospitality.

The Outlook For October, 1911

By FREDRICK WHITE

Pres. National Astrological Society of U. S. and Editor of the Adept, Crystal Bay, Minn.

The New Moon for October occurs on the 24th of September, the Sun 1° in Libra applying to a Trine of Mars. As the entrance of the Sun into Libra indicates to some extent the outlook for the coming six months, the aspect of Mars has a good significance, as it is beneficial in regard to general business, those who hold office, etc. On account of Jupiter being in almost exact opposition to Saturn, the business outlook cannot be the best till this aspect is past and good ones are forming, as the business outlook, harmony, etc., of the nation depends a great deal on the mutual aspects between the larger planets. I shall expect October to be quite an uncertain month, a little dull off and on, business affairs slow and uncertain, those who are the leaders in the business world being cautious and hesitating to take chances that they generally are willing to take, and thereby make business active. The speculative markets will be rather deceiving and uncertain, subject to declines more than usual. Those who speculate will do well to be very careful, as the markets will be subject to many breaks. Cereal markets will have quite a little strength off and on, yet not have much advance, but it is not best to risk the short side of the market for any length of time, for as soon as the aspect of Jupiter to Saturn is past, the cereals will have very good advances and seek a higher level. The price on wheat and other cereals is too low considering the short crop, as Jupiter comes to the sextile of Uranus and trine of Neptune early in 1912, we will have one of the old time big advances in wheat.

The Full of the Moon occurs on the 7th of October at 10-11 p. m., and the next New Moon on the 21st of October, 10-9 p. m., Chicago Standard time. The Full of the Moon is close to a square of Uranus

and is decidedly active, indicating sudden changes in prices generally, danger of much strike talk, etc., the New Moon on the 21st is in square to Uranus and Neptune, an unfavorable and unsteady aspect, indicating unlooked for conditions, many enterprises given up, more or less inharmony among the working classes and between employer and employee. The month is not generally a good one for starting new business of importance or taking risks. As the Sun comes to Jupiter next month, the outlook is very much better.

The Days of October, 1911.

October 1st, Moon trine with Saturn, 8 a. m., generally favorable till 4 p. m.

2nd. No close aspects, a quiet day, also a little deceiving and uncertain.

3rd. Moon square to Jupiter at Noon, active and changeable, not good for risks.

4th. No close aspect of Moon, generally quiet, but even and favorable.

5th. Moon square with Mars, 9, a. m., active and deceiving, sell, avoid risks.

6th. Moon sextile to Uranus, 2 p. m., generally good, buy, ask favors.

7th. Moon sextile to Mars, 5 p. m., generally good, ask favors.

8th. Moon square with Uranus, 6 p. m., deceiving and uncertain, be careful.

9th. No close aspects, generally even, slightly good.

10th. Moon conjunction with Saturn, 11 a. m., deceiving, dull and bad for risks.

11th. No close aspects, quiet and dull, be careful.

12th. Moon trine with Sun at Noon, generally quite fortunate.

13th. No close aspects, and is dull, slow, and not very good.

14th. Moon trine with Jupiter, Noon, good, push affairs, ask favors, buy.

15th. Moon past aspects, a quiet Sunday.

16th. Moon square with Saturn, 5 p. m., dull, quiet and deceiving.

17th. No close aspects, dull, not favorable, sell.

18th. Moon square with Mars at 10 a. m., is deceiving and uncertain, use care.

19th. Moon trine with Uranus at 11 a. m., is fairly good, but be careful.

20th. Moon trine with Mars, at 2 p. m., slightly good, ask favors.

21st. Moon square with Uranus at 6 p. m., active, deceiving and uncertain.

22nd. No close aspect of Moon, but a deceiving day, be careful.

23rd. Moon opposite Saturn at 2 p. m., deceiving, annoying and uncertain.

24th. No close aspects, be careful and avoid risks.

25th. Moon opposite Mars, at 10 a. m., is deceiving and bad, be careful.

26th. Moon past aspects, dull and uncertain.

27th. Moon sextile to Sun, 6 a. m., generally good.

28th. Trine with Saturn, 1 p. m., generally favorable but quiet.

29th. Moon trine with Mars at 10 a. m., is generally good, although not active.

30th. Moon separating from square of Saturn, slightly better, but not a very good day for changes or new affairs.

* * *

Alexander Almanac
(Published in New York City by
Alexander.)

This is a work of unusual merit to which it is impossible to do justice in any brief review. It contains a vast amount of astronomical data concerning the stars and planets, also defines their astrological influences upon human life in clear, concise language, readily understood. It cannot fail to be intensely interesting to those who desire to know something of the electric and magnetic forces dominant at the time of birth.

There are tables by which one may determine the propitious times to act along certain lines of endeavor, also when to remain passive and avoid the adverse influences. It is a storehouse of

priceless information for each individual and should be in every family, with its helpful data, regarding health, adaptability, characteristics, and the times of the positive and negative influences, bearing upon all, like the ebb and flow of the tide, showing when to take advantage of the rising tide of health and fortune and to fortify against the ebb of vitality and forcefulness.

This book contains 50 pages, magazine size, with paper cover, price 50 cents, postage free. For sale by The Stellar Ray Book Department. Order one of these valuable booklets today, you will never regret it.

* * *

Very Rare.

"Zodiacal Physiognomy," by the distinguished painter and astrologer, John Varley, 1828, \$5.00.

"Judgment and Practice of Physick," by Rich. Saunders, 1677, \$7.00.

"Astrological Judgment of Diseases," by the celebrated Culpepper, 1658. Newly rebound in morocco, \$7.00.

Many others, including Ramesey, Dr. Partridge, Dr. Mead, Ptolemy, Lilly, Gadbury, Pearce, Raphael, Zadkiel, Thos. White, Sibly, Worsdale, Simonite, Chaney, etc. Rare periodicals, etc. The result of ten years' collecting by an experienced collector of rare books. Price list for stamp. Very reasonable prices. Paul Smith, Ocean Beach, San Diego, Cal.

* * *

H. S. Le Valley, A. T.

Our little hut is at side of the road,
Right close by the gardens of God
Where silver streams run, that laugh in the sun,
And fresh is the green of the sod.
The apples that hang o'er walls of delight,
Fall oft at our feet of the day;
The color of gold, they never are sold,
To eat and enjoy is to pay.

The pilgrims that wend their course up the road,

Linger long at hut 'neath the trees,
While sun up above, sends down streamers
of love,
That mellows the hum of the bees.
Now Adam's old tree of evil and good,
Is aslant far back in the rear;
Windfalls are there, former food of the pair
The price of those apples are dear.

The "lovely and lame," refreshed by the
fruit

Continue their way up the slope;
'Tis of peace not of strife, this tree of life,
Gives to the children of hope.
In the gardens of God, Adam and Eve

There made in the trees a mistake;
You, too, have a tree that grows true and
free.

Be sure and give that one a shake.

In the gardens of God, both of these trees,
In substance of all have their birth;
In same salts of the soil, roots find their
coil,

Trunks reaching to heaven from earth:

One tree is behind, the other before,

Both kissed by same dew and sun;

Race is granted its choice, by the still
voice,

God's Nadir and Zenith are one.

Free Moral Agency.

By DR. CHAS. T. WOOD.

It is generally understood that there is a power of the human mind called Free Moral Agency or the ability to exercise control of the movements and to direct the energies of one's self in all the affairs of life, no matter what may be the environment and circumstances.

To a certain extent this theory is correct, else we should all be the victims of fate; but there is behind all the Free Will, as it is called, a power which plays upon the mind, to cause us to desire to do certain things, that are in harmony with our own individual ego, and which gives a peculiarity in accordance with our nativity or birth conditions.

Now this power behind the throne may be good or evil, and we may have our Free Will influenced by it for our best interests, or adversely, and the only way we can know the quality of the force that is urging us on is by analyzing it, and we can only do this by a study of the force astrologically.

To do this, one must have some knowledge of the zodiacal and planetary influences, and he or she cannot find a better opportunity than by attending the School of Instruction so freely offered by the National Astrological Society.

If the influences that we would naturally follow without a knowledge of them are really good, we need to give them full play

and to urge them on all we possibly can, but if we are going contrary to our best interests, whatever it be in business, our social affairs, health, or any other direction, the quicker we understand it, the better able we will be to start in some other direction. The general feeling of incompetency deters many from understanding this study. It is a mistaken idea that with the present information it is necessary to have a knowledge of the higher mathematics to know something of Astrology, or that it is impossible for an ordinary brain to grasp these occult truths—though it is a fact that certain people are born with a psychic intuition which may enable them to grasp the inner meaning of the subject easier than others, but all may learn enough to be a great help to them.

A medical college student once said to his professor, concerning a text book: "I cannot commit all that to memory." To which the professor replied: "I only require fifty pages now, and we will not talk about the balance." That is the idea in the student of the zodiacal and planetary influences.

Learn first the rudiments of the science. Take the signs one by one and study their characteristics as primary symbols of signs, planets and luminaries; then the aspects or angles and their symbols. I advise taking only the conjunctions, parallels, semi-sextils, sextiles squares, semi-squares and oppositions, to begin with. Learn to erect a figure for any latitude, put in the planets

and luminaries, learning to calculate their positions for any longitude and then you have an excellent foundation for the great-

est science the world has ever known and without which life can never be complete.—*National Astrological Journal.*

Psychic Research

Sir Oliver Lodge On Physical Phenomena.

Sir Oliver Lodge deals in the August issue of the "Proceedings" of the S. P. R. with the tendency which exists in some quarters to emphasize the improbability of all abnormal physical phenomena, and "to oppose the extreme unlikelihood of the occurrence of such things against every testimony and all evidence of a positive kind in their favor." After admitting that "up to a point this attitude is legitimate and necessary" he holds that there comes a time when wisdom lies rather in considering whether our ordinary experience of Nature, and our customary human powers are a sufficiently comprehensive guide, and whether we can imagine any enlarged powers of not too outrageous a nature such as could be supposed capable of achieving some of the results.

With reference to automatic writing, Sir Oliver says: "The evidence which is accumulating under this head is undoubtedly tending in the direction of substantiating the claim—a claim made by the writings themselves—that they are partly due to selection and control exercised by the surviving portion of individuals who long ago lived on earth," but, he says, "there is not the slightest necessity, and as far as I know there is no extensive claim, for attributing merely physical phenomena to the direct agency of departed human beings," although "in certain cases there does appear to be a connection . . . and if once the possibility of any such physical action, however trivial, is admitted, a door is opened which will not readily be closed."

The moral which Sir Oliver seeks to draw, however, is this: "Our experience here certainly leads us to assume that where there is life at all, there is likely to be an immense variety and complexity of life, so if evidence ever constrains us to extend human existence, or an existence akin to human, into what is popularly known as 'another world,' then we ought to make the generalization, based on our experience here, that not humanity alone but many other orders of being, some higher, some lower, may exist and interact in those unknown surroundings." He foresees a time when students will be driven to some such conclusion, and thinks that if there is any truth in it "a multitude of phenomena which now appear weird and strange, or frankly impossible, will receive what then may seem their simple and natural explanation."

That activities of a kind higher than human have been testified to on a basis of direct experience is well known, thus: "Socrates spoke of his Dæmon, Joan of Arc of her voices, Saints have told of their direct inspiration, poets have assured us that their best work comes from outside themselves," but this is different from the physical phenomena, although the testimony for these things, if of a less high and notable order, exists and has to be reckoned with. Sir Oliver says that it is his desire "to urge that the kind of things asserted are not beyond the powers of a group of imaginary beings which science for its own sake has imagined the possibility of and whose powers it has delimited and defined"; as, for instance, when Clerk Maxwell imagined such an order of beings for the

purpose of showing how the second law of thermodynamics might be evaded, and Lord Kelvin enunciated a whole category of things which "Maxwell's demons" could achieve, subject to all the perfectly defined physical laws and processes with which we are already acquainted. "Nothing more is necessary than a power of dealing with molecules as we deal with masses of matter; no law of motion—as we call it—need be upset, the conservation of energy would hold undisputed sway, gravitation and all the other forces would be as potent as ever; and yet what would seem miraculous to uninitiated human beings would be capable of achievement."

While he does not contend that it is necessary to postulate the existence of such creatures in order to account for asserted physical phenomena of a novel kind, Sir Oliver does maintain that "the existence of such power has been imagined by physicists—especially, perhaps, for the region where physics interlocks with biology," and he holds that "if testimony as to facts of this order ever becomes strong enough to demand ideas of this kind for their elucidation, there will be nothing outrageous or hyper-fanciful in the conception, nor anything illegitimate in such a hypothesis, when it is forced upon us." If and when it is, he says, "I, for one, shall take the line, not of denying the facts as grotesquely impossible and manifestly absurd . . . but I shall hope to examine them to see whether, by some such extension of human or other power as Maxwell and Kelvin have conceived, we may not be led a step on into our understanding of a larger Nature. We may, perhaps, thus find that the physical phenomena and the intellectual phenomena are more closely allied than we had imagined; that they are allied *there*, indeed, somewhat as they are allied *here*; and that one class is a reasonable, or at any rate a real supplement to the other. . . . Those who are even now opening the door to a demonstration of intelligence from beyond the veil may find—will find, as I believe—that they are admitting, along with the intelligence, a mass of supplementary concomitant activity, which will have to be reckoned with, classified, and understood"—

and which, "can with wisdom be neither ignored nor denied."

The article which we have summarized above is preceded by a long, critical presentation by Count Perovsky-Petrovo-Solovovo of some of the "difficulties" connected with "the physical phenomena of Spiritism," and Sir Oliver Lodge tells us that he writes, "not as a protest, but as a counterbalancing presentation—erring, perhaps, on the positive or speculative side as much as some may think Count Solovovo's article lags on the negative or skeptical side." While we are at one with Count Solovovo, in so far as it is his desire "to improve the evidence and gradually make it irrefragable, by stimulating experimenters to greater care and exactitude of observation," as Sir Oliver Lodge genially puts it, we feel that some of his statements require careful examination and are open to serious objections.

We are thankful to Sir Oliver Lodge for his exposition of the fact that there is no antecedent improbability in the occurrence of physical phenomena, and for his reminder that it is first of all a question of facts. This is just what Spiritualists have been saying for sixty years! We need not follow Sir Oliver in his speculation regarding the existence on the other side of "orders of beings, some higher, some lower" than humanity—that, too, is a question of fact—but we can and do agree, indeed Spiritualism has clearly shown, that "over there," within the limits of humanity, there is "an immense variety and complexity of life," and this is a fact to be grateful for, because it shows that each one goes to his own place, finds a home and friends, and has opportunities for social and other experiences, which, whether painful or pleasant, are educational, not final. As regards the "supplementary concomitant activity," we neither ignore nor deny; as Professor W. F. Barrett well said in closing his address on "Poltergeists, Old and New," also printed in this issue of the "Proceedings," "Living creatures of different types and varied intelligence may exist in the unseen as in the seen. Possibly these poltergeist phenomena may be due to some of these, perhaps mischievous or rudimentary, intel-

ligences in the unseen. I do not know why we should imagine there are no fools or naughty children in the spiritual world; possibly they are as numerous there as here."—"Light," Aug. 26th, 1911.



Seeing the Spirit Leave the Body.

Sir:—Having read the interesting articles in your paper on the "Hypotheses of Bilocation," I should like to contribute a curious experience of my own at the passing away of my father on August 19th three years ago.

I was watching by the bedside with a brother and sister through the night. My father had been unconscious all day, and towards the end his breathing kept stopping, so that we sometimes thought he had passed away. Just after midnight he gave a great sigh of relief and triumph, and, a moment afterwards, I saw a faint shadowy figure spring up from the body near the head. I saw it for only a second or two, but it was impressed so vividly on me that I can see it still in my mind's eye. The strange thing about it was, that it was a young figure, and not like that of a very old man, as my father was, though yet like him—the reason for this being, I think, that my father always had a young soul. Though he lived to the age of ninety-one, to within a fortnight of his death he kept his intellect as fresh and vigorous as that of a much younger man. The shape that I saw was misty, greyish, and seemed to spring up with arms uplifted, as in triumphant joy and relief at being released from the poor, worn-out body. The other watchers by the bed could not believe for a moment or two after that my father was really

gone, and the nurse felt the pulse and held a glass to the lips. But I felt convinced that he had passed away at the moment I saw that triumphant figure spring up. I never mentioned what I had seen to anyone, being afraid I should be laughed at and disbelieved. I felt no surprise at the time; and while I was watching by the bedside I never expected anything like that, having no conscious thought in my mind at all, my whole power being concentrated in watching my father's face, which, I suppose, put me into a clairvoyant state. Yours, etc.,

D. M.

From "Light," published in London, Eng.



As a tired mother when the day is o'er,
 Leads by the hand her little child to bed,
 Half willing, half reluctant to be led,
 And leaves his broken playthings on the floor,
 Still gazing at them through the open door,
 Nor wholly reassured and comforted
 By promises of others in their stead,
 Which though more splendid, may not please him more;
 So nature deals with us and takes away
 Our playthings one by one, and by the hand
 Leads us to rest so gently that we go
 Scarce knowing if we wish to go or stay.
 Being too full of sleep to understand
 How far the unknown transcends the
 what we know.

—Longfellow.

Be Sweet.

The leaden sky, the soft falling rain,
 Mean much to the flowers at your feet;
 And old Mother Earth, smiling up through
 her tears,
 Whispers gently, "Don't fret; just be
 sweet."

She is drinking her fill of the pattering
 rain,
 While you, in your cozy retreat,
 May hear wondrous melodies played by the
 drops,
 If you'll listen. "Don't fret; just be
 sweet."

M. EVALYN DAVIS.

Department of Psychical Sciences and Unfoldment

By J. C. F. GRUMBINE

Fellow of Society of Science, Letters and Arts of London, Eng.

While at Butte, Montana, and also in the Yellowstone Park my attention was drawn to one or two conspicuous illustrations of what in chemistry is designated "displacement." Certain persons in Butte discovered that tin cans, horseshoes and any scrap iron, after laying in the copperous water drawn from the copper mines, turned into a very fine copper, a copper the market value of which proved more valuable than the 80 per cent ore found in the mines. The tin and iron were completely displaced by the copper. It seemed to the ignorant a miracle of transmutation.

In the Yellowstone Park are petrified trees, the age of which cannot be computed, and yet these trees once breathed through green leaves, now crystalized by the slow accretion of the water displacing the nitrogenous matter.

Nature works in a wonderful way. Her laws, even as applied to chemical displacements, are hints of equally important phenomena in the sphere of the soul. Take any physical organ, as the ear or eye; bombard or pound the tympanum of the ear with deafening noises and the ear ceases to register the finest and most subtle vibrations, while the eye, forced to look out upon darkness, as mules that live and work in mines lose their

sight. But this loss is a dead loss, unless the organ is displaced by another or superior faculty. The sense of sight is impaired or useless if the eye is lost.

So it is with the sense of hearing if the ear is dead. But should there be a transformation by displacement, should the eye and ear be displaced by clairvoyance and clair-audience, then, while physical seeing and hearing through physical organs are impossible, seeing and hearing from a higher plane can be realized, even as incarnate spirits see and hear, though shorn of physical organs and bodies.

This is the vital and deeper significance of the spiritual life. The spiritual life is the moral and occult life plus. It displaces the material by transforming gross matter, organ and faculty, into its image. A new and higher set of faculties displace the old and lower. Limitations, once so insuperable, vanish and the soul is free to see and hear in the ethereal as well as in a material world.

What a change! And yet it is all done by concentration of the will in a spiritual life, which displaces the old process of normal use of power by the new process of supernormal and spiritual use. So there is a profound meaning in the sayings of Jesus, "You cannot serve two masters" and "No one puts new wine into old bottles."

The Glory.

"The Way, The Truth, The Life."

M. NORMAN, Richmond, Va.

In the splendor of the sunset I am watching,
The Glory of the Lord I see;

In the twilight and the starlight I am
watching,

And the glory falls on me.

In the onrush of the winds I listen,

The Glory of the Lord I hear;

By the forest and the river I listen,

The message comes to me clear.

In the silence of the midnight I am waiting,

The Glory of the Lord is free;

In the silence of the day dawn I am
waiting,

His presence enfolds me.

—Oriana.

The Swastika For Success



Success Club All Seekers

October affirmation: I manifest happiness and prosperity. The telepathic message was, "Happiness is mine."

What is the Swastika Success Club? It is a union of those who believe in the power of thought and who are seeking success. We help each other by our strong success thoughts. The stronger we send them out to every member of the Club, the more help comes to us from them. If any member fails to be helped it is his own fault. He first failed to help others. Those who are selfish, wishing to get all and give none, are the ones who will not be helped and we do not wish them to join. We are not after their money. The Club is not a business proposition and not a charity. To join, you must show you are a success seeker and willing to help others.

Members are sent a card with our daily affirmations for them to say as often as they can, but especially at noon and bedtime.

We took the Swastika (pronounced Swas-tick-ah) for our emblem because in all ages it has been worn as a success charm and believed to bring good luck. We believe you could wear a thousand of them and if your heart and mind were not right, they would not help you, but we think that in wearing the Swastika badge, it will remind you to think only success thoughts and to look only for the good.

Of course with our small membership fee, we can only send a cheap badge, but we would be glad if every member would order a silver or gold Swastika of some kind to wear. You can get them from 25 cents to \$5. Mr. Taupert makes beautiful ones, and in his catalogue tells about the Swastika. He says: "It has been found in hundreds of excavations that have been made of prehistoric places. The spindle whorls of the beauteous maidens of Troy, who spun while their lords defended the city, were decorated with Swastikas. The gowns of the lovely girls of Greece were fastened with Swastika clasps.

"In the famous museum of Mayence may be seen a large Swastika pin once worn by a fair maid of Europe of the dark ages.

"The Mound Builders buried Swastika with their pottery. In South America, Scandinavia, and in Switzerland it has been honored since the earliest time. The Chinese revered Swastika before the days of Confucius, and in Japan it was held sacred before the days of the earliest kings.

"The knowledge of the who and the how and the when and the why of Swastika has been lost in the darkness of the far remote past. But it passed from age to age, from nation to nation, from tribe to tribe, from family to family, until it has completed the circle of the whole globe. The word is Sanscrit, and means 'GOOD LUCK.'"

We request that every member will on the first day of every month set aside one hour in which to send out special success thoughts for every other member. Will you do it?

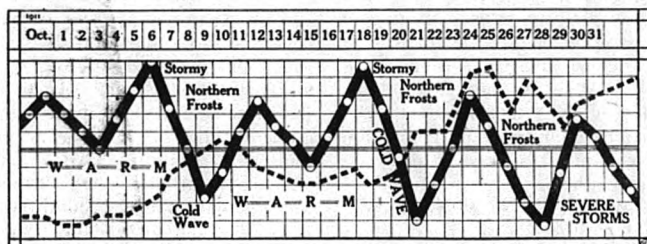
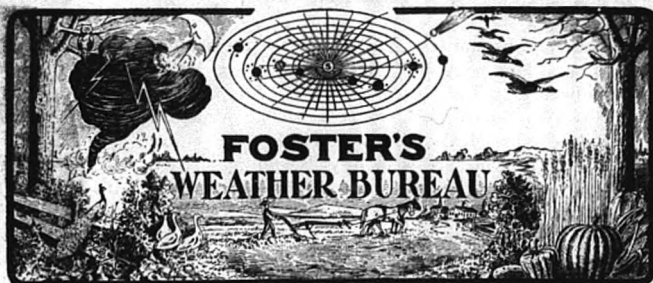
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October will decide about the H. P. M.

We are glad so many appreciated our offer of Life Membership to all who renewed or subscribed for S. R. in September. For October we will make this offer, Life Membership in the S. S. Club, a copy of "Dollars Want Me" or "Perpetual Life" and Stellar Ray a year, for \$1.25. Send orders direct to Swastika Success Club, Manassas, Va.

LONG RANGE WEATHER FORECAST

☐ Mr. W. T. Foster is said to have remarkable ability as a meteorologist, and his predictions wonderfully accurate. We trust they will be both interesting and helpful to Stellar Ray readers. Following is October weather chart and forecast -Editor.



October will average unusually warm. It will be unusually dry east of Meridian 90 and from about to above normal rain west of that line and east of Rockies. Warm waves will cross continent during week centering on Oct. 6 and 18, frost waves during five days of which Oct. 9, 21 and 27 will be central days and rain wave during five days of which Oct. 9 and 25 and 31 will be central days

In above chart the treble line represents normal temperatures and rainfall. The heavy line with round white spots is temperature forecasts. Where it goes above treble line temperatures are expected to be higher. Where it goes below treble line temperatures will be lower. The broken zigzag line is rainfall forecast. As it goes higher indicates greater probability of rain and where it goes lower the reverse. Dates are for meridian 90. Count one or two days earlier for west of that line and as much later for east of it, because weather features move from west to east.

FOSTER'S WEATHER MAP



Broken lines separate map into 8 weather districts named North Pacific Slope, South Pacific Slope, Northwest, Southwest, Lake, Southeast, Northeast and Washington. Address Foster's Weather Bureau, Washington, D. C.

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Mr. Edward W. Bok, in "The Ladies' Home Journal."

One of the most effective little books on this subject ever written. So far as the Editor has read the books on the subject, it is by far the best little book that a mother can read who wants to tell the beautiful story to her child, for Mrs. Chapman tells exactly how and when she told her own child. Every mother should get this little book.

Canon Wm. Sheafe Chase

I thank you most sincerely for "The Moral Problem of the Children."

I believe it is admirably adapted for its purpose. It is the most helpful book to mothers and fathers, telling them exactly how to speak to their girls and boys upon the subject which they all feel ought to be talked about to their children, but which most of them fail to do because they do not know how.

May God bless you in this splendid work which you have inherited from your mother, together with the knowledge and ability for its successful accomplishment.

Antoinette A. Lamoreaux

You have touched in a delicate way one of the most important problems that faces us at this time, and I am most grateful to you for having prepared a book which I can recommend to the many mothers and teachers who ask for help along this line.

Mrs. Theodosia Garrison

Many thanks for the wise and wonderful little book. I wish it could be put in the hands of all the mothers in the world. I congratulate you upon its making with all my heart.

Mrs. S. B. Manning

At a Mothers' Meeting on the last day of the year there were a good many mothers present who listened with deep interest to the reading of the book, "The Moral Problem of the Children." One dear little girl-mother said, "To borrow the book was not enough." She "wanted one for her own."

Mrs. Silena M. Holman

Your book, "The Moral Problem of the Children," received some days since. I am so glad to get it. A run through its pages shows what a valuable book it is.

I am so glad you wrote it. I hope it will have a circulation of millions. So many mothers realize that children should be taught these truths, but don't know just how to get about telling them.

Prof. W. H. Andrews

I wish to thank you for the book, "The Moral Problem of the Children" which you gave me. I have read it and I wish every parent in our state would read it.

Such problems are the hardest I have to deal with, for I do not know how to handle them. We blunder so when we would do good. You have done me a great service.

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